I 241 243 [412] [372 cont.] she presses each stalk against the blade of the knife and collects them in her left hand.

When a piece of land is more or less exhausted after being worked for three or four years, it is abandoned, sometimes for good, and a new piece of land elsewhere is cleared in the same way.

S B [241 412] When land is cultivated after being abandoned for a time, it does not require so much work before planting. The only agricultural implement used in this form of farming is the hoe, in Malayan tjangkoel, in Javanese patjoel. It is generally known by this last name ("patjol").

Where the condition of the land permits, it is worked in a peculiar way. The top layer of soil is turned up by means of large, pointed sticks. A whole row of people, each with a stick in his hand and each at the same time, drives the stick into the earth. All the sticks are then pulled around and the top layer of earth is turned over. This method of working the land is used by the Karo-Batak, on Sumba, and elsewhere. Outside the archipelago it is used on the D'Entrecasteaux Islands southeast of British New Guinea.

F 241 [476] [373] A peculiar form of this primitive agriculture is found on western Flores (Manggarai). Each year the toean tanah (see p. 407) selects a piece of land to be prepared for the ladang, and it is cleared by all the inhabitants of the kampong, who work together from one center, and then divided, like a spiderweb, into plots for cultivation. The spiderweb form is accentuated by the big felled trees that are placed ray-like from a center, while concentric circles of the same trees cut through the rays at definite intervals. According to Meerburg, one of the plots thus fenced off remains at the disposal of its rightful claimant for three years (1).

F [423]

1. Meerburg, "Proeve eener beschrijving van land en volk van Midden-Manggarai [Description of the land and people of Central Manggarai]," Tijdschrift van het Batavian

R

632 most extinct, with only about twenty members.
614 The kapitan is elected by the orang besar of the eighteen kampongs in the kapitanschap.

634 The Radja of Ende is also elected, in this case by the orang besar of the whole state. This means that he is elected evidently by the kapitan. I must inquire further about this matter.

632 The present kapitan is a nephew of the former
578 kapitan. He was chosen because the son of the former kapitan was not satisfactory. I noted that as I asked about this there seemed to be some embarrassment and I wonder if perhaps there was not a little fuss attached to the selection of a new kapitan even in the past. This seems to bear out the evidence for a feud pattern of which I see so much at first glance in Flores. Anyway, both the radja and the kapitan are elected with a tendency to heredity in the male line. They are elected by the officers of the sections of their domain. It is similar to the electors of Goa.

583 They say that the bride price is necessary
614 for marriage, and that the price is really high.
• 476 They say that some people go bankrupt in order
237 to pay the bride price. Nevertheless, everyone in the suku helps the man pay his bride price and in turn all helpers are later helped. This bride
[436] price is a clan affair. Formerly the price had to be paid in elephant tusks and in gold pieces
[727] called wea. Now most of the tusks are gone because they have been sold or stolen (during the Japanese time). There are still quite a few of the gold pieces left, however. There were hundreds of thousands of tusks in Flores before. Sikka used only very long ones, but in this area they evidently used both long and short tusks. They are remarkable and I must learn more about them.

614 Marriage is exogamous as far as suku are con-
582 cerned and residence is patrilocal. They did
[591]

Weo

614 778 arms set akimbo, but "some people" came and broke them off. It stands on a rectangle of stones, a kind of mound. It is very impressive. It is located a little to the side of the path and in a rather inconspicuous place.

[773] The image Ine Amba (see the legend about this: it is a woman turned to stone with her child because she bathed naked) is located four kilometers off from Weol kampong in kampong Bangkavelo.

231 241 782 114 In regard to what Coolhaas says on page 334,[1] they certainly do not kill buffaloes in the garden, but they do kill buffaloes in connection with agricultural rites. They do this in the kampong. In the garden itself they kill only pigs and fowl and goats and dogs. These are indeed women's animals. So, to an extent, Coolhaas is right.

565 The term for commoners is ata leke. The term kraeng is used for all three levels of nobles.

114 632 651 466 624 476 In regard to what Coolhaas says on page 336,[1] the people here still give tribute to the dalu when he travels. They give wine, rice, fowls, etc., if they have them. But if the dalu now wants a new house he may no longer expect free labor. Now he must pay for such service. If, however, there is a new tuan tanah house, labor is given without pay. And if there is a new house to be built for the tuan tanah besar, everyone in the gelarang helps. For the kampong tuan tanah, only the kampong helps, although other kampongs may assist in some way or other.

567 565 114 It is true that there were many slaves (mendi). Their descendants are still known. It is also true that new slaves were put in stocks (lampang) until it was certain that they would not run away. It is also correct that slaves who had been in a family for a long time might even marry commoners. Indeed, they eventually reached

1 [See Bibliography, cat. 113 --Analyst]

War

578 land disputes, head-hunting, and women. Or
721 perhaps the latter two should be reversed. Another cause was molesting a child if done by a neighboring kampong. There were also radja wars, in which the people served, but this was involved in high politics. Finally, there were also the early wars against the aborigines, the Padji folk.

721 The reasons for head-hunting were linked
346 with the new korke (this is still a reason for
796 the largest feast, when all kampongs come to-
782 gether. Nowadays, the feast for the new church takes over this function). When a new korke is built, if the six posts do not fit into the rafter posts, it is a sign that the posts are not happy because they are in need of food, so they are pledged food. Formerly the people then went out and got a head and hung it in the korke. Then everything was all right. Note that nowadays at such rites they give food to the posts. For example, yesterday they smeared rice on the four barn posts. The korke must have six posts.

346 The korke was the center of the war cult and
769 the ghost cult (ancestor cult). The barns were
343 the center of the agricultural cult. The little
241 kebang (barn) of the suku and the ama is called sebua.[1]

582 Relations between villages are kept up by
621 marriages. In fact, they are almost the sole
602 reason for such relations. This shows that genealogical relationship is nearly everything here. It shows also why descent is the basis for the whole organization of power, etc., and why marriage rules are so complex and strongly held to. There have even been marriage relations with Riang Kamiê, although they have not been too pronounced.

476 Another reason for relations with other com-
582 munities is work. That is, there is mutual aid
602
621

[1] [See cat. 116, p. 202 -- Analyst]

We

582 in other areas, or working in the gardens lo-
476 cated in another kampong. Here again, it is a
602 matter of marriage. Indeed, only if marriage
621 gives a person some sort of privilege to work in the other kampong does one usually engage himself in such work.

632 Relations between districts have not changed
582 much in recent years. If there are marriages
602 between the districts involved, the same situation obtains as between the kampongs just described. Similar situations are those involving different tribes. Bonds are formed if there are marriage links; if there are no such
[438] links there are no bonds. Trade is so small a factor that it is unimportant in intercommunity relations.

186 The people here love their own kampong and
621 feel that they are lost when they are outside.
166 Figuratively and literally, they have no place in another kampong. They can see good in another kampong, however, and if they go elsewhere and return they tell about the good things there and may even adopt them themselves. Only the young people, and few of them, want to get out and see other places. Once they are married they never leave.

609 They say that if they leave their own kampong for another they become outsiders. They are then nipatale (beyond the fence). The other term used in suku terminology for outsiders is rere. It means "low." The opposite term, which also occurs among the suku, is belolong ("high").

578 All seven kampongs have been enemies of Riang
621 Kamië. The seven have remained about the same
614 in relationship to each other, but tales tell a
173 bit about the ranking among them. Riang Kamië was formed by a union of several kampongs which were separate formerly. These united into one kampong in defense against the Bai Pitu (seven

We

533 school is overcrowded, and it is the only place
797 where girls can rise above the lowest level in
[562] Manggarai. There were plenty of sisters around.
The whole thing shows the good organization of
the Catholics here.

[124] I used the last two days of work here to get
through the rest of the schedule.

585 For weddings, the Christians go to church for
a service as well as going through the old rites.
583 Formerly the bride price was not payable in
money, but today it is, in part. The bride
price (padja) includes buffaloes, horses, and
formerly copper or brass (?) boxes. There are
no more of these last objects, and money has
been substituted for them. Also, cattle are
now used, but were not included formerly.

The return gift (vida) includes cloth, brace-
lets, ear ornaments, etc. Also included are
small elephant teeth (used as pendants on brace-
lets). They are about two inches long. The
bride price goes to the girl's family, and the
return gift to the boy's family. Formerly the
bride price was not very high. Today it is
higher. An average bride price includes about
five animals.

Both Catholics and pagans still pay the bride
[591] price and make the return gift. If a bride
[611] price is not paid, the couple must live matri-
locally until it is paid. However, the children
are always patrilineally descended.

582 The distances of mate selection are about the
614 same as they were fifty years ago. There is a
bit more marriage within the va'u, which was
taboo before. However, the panga remain exoga-
mous.

● 476 If the relatives-in-law live too far off,
602 there is no real, actual mutual aid. If they
614 are near, mutual aid is carried out between three
groups: one's own va'u ana rona, and ana vina.
The help comes especially in aiding a help-mate

1/[i.e., at Veol.—Analyst]

We

476 602 614 [585] to obtain the bride price, but also in such cases as the building of a new big house. The va'u helps with the costs of a wedding feast. The rona get animals for their women, and the vina give animals for theirs. The return gifts go in the opposite direction: the rona give the gifts and the vina receive them.

I get the impression that there is more to it than just this simple roundabout exchange. Thus, a family has several relations of rona and vina, and the same ones will not always be involved in a given marriage. The ones not directly involved evidently help out, or can be called upon to help in a marriage in which they are not directly involved. But this is not too clear to me. Cornelius[1] says that the whole thing is quite a burden, as when they are called upon they must give this aid. The nearer the groups live, the more they are called upon. If they are far off, this is not too much of a burden.

582 563 There are no marriages here with foreigners, but in other places a few Manggarai women have married Chinese men. These are definitely not liked. They are "lost." They are outside the adat and the magic circle.

582 291 178 At the time of marriage, local males are sixteen (some are fifteen to twenty-one years old. The majority fall within the age groupings sixteen to seventeen. Females, at the time of their marriage, are fourteen to twenty years old. Formerly they married later. The youngest was about nineteen (I think this was for males). He says that this was because they "got clothes" when they were older. The boys did not even wear loincloths until about the age of sixteen. The girls wore only a little cloth from about the age of twelve on. This was because it was so hard to get clothes. They married only two to three years after getting clothes. The rich

[1] [i.e., the assistant --Amyst]